

# The Inquirer

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A VALEDICTORY RELIGIOUS SERVICE will be held in the COLLEGE CHAPEL at 8 o'clock p.m. on WEDNESDAY, JUNE 11.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, June 8.

## LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. J. A. PEARSON.  
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.  
 Blackfriars Mission and Stamford-street Chapel, 11, Mr. STANLEY MOSSOP; 7, Mr. A. J. HEALE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A.  
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. JOSEPH WOOD.  
 Forest Gate, Upton-lane, 11, —; 6.30, Mr. C. A. PIPER.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, and 7, Rev. J. MORGAN WHITEMAN.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.  
 Leytonstone, 632, High-road, 6.30, Mr. W. T. COLYER.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.  
 Peckham, Avondale-road, 38th Sunday School Anniversary and Flower Services, 11, 3 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.  
 Richmond, Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.; & 7.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Mr. C. A. PIPER; 6.30, Mr. R. W. SORESENSEN.  
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. HAROLD RYLETT.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.  
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.  
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. F. H. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.  
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
 BRIGHTON, Free Christian Church, New-road 11 and 7, Rev. PRIESTLEY PRIME.  
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.  
 {DEAN ROW, no Service.  
 {STYAL, 10.45 and 6.30, Rev. W. G. PRICE.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.  
 GEE CROSS, 11 and 6.30, Rev. J. J. WRIGHT.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. J. H. SMITH.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Mr. F. COTTIER.  
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.  
 LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE, M.A.; 6.30, Rev. W. R. SHANKS.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.  
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.  
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. J. R. RUSSELL.  
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.  
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.  
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.  
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. J. S. MATHERS, M.A.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE.  
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.  
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Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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## BIRTH.

MELLONE.—On June 2, at Dunedin, Victoria-park, Manchester, to Rev. S. H. and Mrs. Mellone, a daughter.

## MARRIAGE.

EVANS—MILNE.—On June 4, at the Heywood Unitarian Chapel, by the Rev. T. Bowen Evans, M.A. (uncle of the bridegroom), and the Rev. John Evans, B.A., Walter Herbert Evans, son of the late Rev. George Evans, M.A., of Middleton, to Florence Mary Milne, only daughter of Mr. and Mrs. James Milne, The Beeches, Heywood.

## DEATH.

DRUMMOND.—On June 1, at 18, Rawlinson-road, Oxford, Catherine Blackley, second daughter of Rev. Dr. James Drummond.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

### NOTES OF THE WEEK.

THE subject of religious education in the schools is one around which so many controversies gather that it is difficult for many to avoid the conclusion that no definite religious teaching at all is better than perpetual squabbles about the exact form it is to take, in view of the differences of opinion which exist. The secular solution, however, only gets rid of a serious problem in one acute form to raise it in another, and there is a growing conviction, strengthened by the revival of sympathy with religious ideals that were once thought to have become obsolete, that the education of the child cannot be completed—it can hardly be said to have begun—if he is left, as Mr. Balfour expressed it at a recent meeting of the National Society, without “some belief in the worship of the unseen.”

It has been argued over and over again that it is quite sufficient if such beliefs are taught at home; but apart from the fact that in many cases that is the one place where they are not properly inculcated or even discussed, the division between religious and secular training is a false one. Life must be treated as an organic whole, and the education that best fits the boy or girl for work in the world is that which links up religious truths and general knowledge in such a way as to make both together the sure basis for fruitful activity and right conduct in the future. You cannot expect to make a perfect citizen out of the man who has been starved in his youth on that side of his nature to

which the demand for loyalty and unselfishness must make their appeal. You cannot ensure that stability of character and trust in the eternal purposes which will alone support the human soul in its hours of trial, if it has not been taught to look for help and strength to a Power higher than itself.

MR. BALFOUR reminded his hearers that those who led the thought of the country were far less enamoured of the secular ideal than they were thirty years ago. He noticed this same feeling of uneasiness growing in other countries as in our own over the loss which any community must suffer which permitted itself to lapse into the slough of mere materialism, speculative or practical. Another hopeful sign was that, unless he greatly misread the trend of contemporary thought, Christians of all denominations were turning their gaze more and more steadily upon those things which they held in common, without in the least becoming indifferent to those points which separated them one from the other. That was most encouraging for this among other reasons, because it would prevent the State from being forced to make some kind of distillation from the various creeds, “a sort of bastard State religion,” created by Parliament and the law courts, to which everyone presumably would feel able to consent. The force behind the religious teaching in the provided schools must be the organised force of the Churches, not that of the rate-payers, or of the Education Department, or of the County Council.

BISHOP FRODSHAM explained to the Church Society at Cambridge last Sunday the system of religious teaching in schools adopted in New South Wales. The

school-teachers, he said, gave simple uncontroversial instruction upon selected lessons from the Old and New Testament to all children whose parents did not desire it otherwise. There were no religious tests for the teachers. In addition, the Churches had the right to give, at their own expense, their respective definite dogmatic instruction during school hours. The hours for this special religious instruction were regulated, and the greatest care was taken to prevent the danger of proselytism or of unfair treatment. All denominations had equal privileges which they could use or not at their discretion. The children whose parents did not desire them to receive either general or special religious instruction were taught some secular lesson during the time set apart for the religious instruction of others. . . . It went without saying that root-and-branch denominationalists existed in Australia who were not satisfied. There were also convinced secularists who desired the complete victory of secularism. But a national system of education, based upon democratic principles, should be fair to all.

THERE seems to be no reason why the choice of a new Poet Laureate should be made immediately, if indeed it is made at all. The post was left vacant for three years after Lord Tennyson’s death, and it would seem to be as difficult to fill it suitably at the present time as it was then. Much could doubtless be said for retaining this old institution, if only as an interesting tradition of the past; but, on the other hand, it demands a readiness to turn out conventional rhymes on conventional occasions which can never commend itself to the genuine poet. Tennyson, it is true, gave dignity to the office, and, because he was a far greater man, was not guilty of the strange experiments in laudatory



odes which made his successor the butt of the critics. Still, it is rather difficult to imagine such men as W. B. Yeats, Mr. Masfield, or Mr. W. H. Davies, posing as Court poets, and submitting their adventurous souls to the shackles of decorous verse in praise of royalty and "things as they are." The names occur of others who might be more fitted for the post; but if there is no really great poet to fill it at present and redeem it from the stupidities and insincerities which have attached to the Laureateship for so long, cannot the Prime Minister at least take some time to think the matter over, as Mr. Gladstone and Lord Rosebery did when they were placed in the same dilemma?

## SONGS OF A BURIED CITY.

### X.

#### THE VOW.

(On an Altar found at Caerwent in 1910.)

ÆLIUS AGUSTINUS,

A solemn vow he made  
To the great Mars Ocelus,  
To whom the townsfolk prayed.  
He promised him an altar,  
If he his wish would grant;  
And well did the God accomplish  
His part of the covenant.

So Ælius Agustinus

Carved an altar of stone,

Whereon was *Mars Ocelus*

In goodly letters shown.

The name of him that vowed it

Was likewise there displayed,

With *To the God he duly*

*And gladly his Vow repaid.*

Then in the little courtyard,

When the pious work was done,

He set the stone up firmly,

Facing the noonday sun.

And at the dedication

They made a holy feast—

He and all his household,

The greatest with the least.

First Ælius poured libation,

And fragrant incense burned;

And then they prayed together,

With palms to heaven upturned:

"We thank thee, Mars Ocelus,

For all thy graciousness,

And pray thee that thy presence

Our home may ever bless!"

\* \* \* \* \*

Long ages after

The altar-stone we found,

Still in the little courtyard,

Though deep beneath the ground.

Very carefully we raised it,

And carried it away

To where, in the museum,

You see it stand to-day.

And as the Roman read it,

So you may read it now—

How Ælius Agustinus

Fulfilled his solemn vow.

H. LANG JONES.

## THE LIBERAL CHRISTIAN PULPIT

### THE PRIESTHOOD AND KINGSHIP OF THE LAYMAN.

BY THE REV. J. M. LLOYD THOMAS.

"And they sing a new song, saying, Worthy art thou to take the book and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe and tongue and people and nation, and madest them to be unto our God kings (R.V. a kingdom) and priests: and they reign upon the earth."—REV. v. 10.

THE same thought in almost the same words appears in the first chapter and sixth verse: "He made us to be kings and priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen." The phrase "kings and priests" is applied, you will notice, not to a special caste or order, but to all true believers in Jesus Christ, whom he loves and whom he has loosed from sin. It is a tremendous declaration. It asserts what some of the old puritan divines called the universal priesthood of believers. We may add also the universal *kingship* of believers. The thought is based on the complete and unfettered democracy of Christians. It absolutely abolishes the laity, not by making the layman dependent upon a priestly order, but by making the layman himself in his own right as a Christian a priest. In the same way it absolutely abolishes the governed subject by making him the governor. It destroys him as a mere subject, not by making his citizenship a cypher, but by raising his citizenship indefinitely into sovereignty and kingship. We hear a good deal in these days about the evils of ecclesiasticism and clericalism and priestcraft. We have had sermons and discussions about the status and power of the laity in the Church. Wise and unwise words are spoken on the subject inside and outside the churches.

The matter is one that deeply concerns the future of religion and the Church of Christ. I should like to approach it without stirring up any prejudices or hostile feelings. I fear that that is difficult in the Roman or Anglican Church, where exclusive mediæval views of the priesthood still prevail. But it ought to be easy in a congregation like this one, which is based on the complete kingship and priesthood of every believer and upon an unrestricted democracy, an undogmatic theology, and an open franchise for men and women. For the real point is not whether clergymen and ministers are priests, but whether the ordinary lay members of the congregation are priests. Those who want to safeguard themselves against the domination of clericalism may proceed by two methods. They may either deny the priesthood of the clergy, or they may assert the equal priesthood of the laity. What I want to suggest to you this morning is that the proper way to destroy a vicious professional and clerical domination in the Church of Christ is for every layman to assert and live up to his own priesthood. If you want to destroy what used to be called the divine right of kings and defend constitutional government, the way to do it is for every

subject to affirm his or her own divine right to govern, his or her own essential royalty. The king rules *by the choice of the people*. At the ceremony of his coronation the popular voice proclaims him with audible shout. The king does not rob the people of their kingship: he *represents* it. If the subjects prefer a republic, they have a divine right to vest their sovereignty in a President, or a Committee, as they think well, and just so far as they think well. The way to preserve their final authority is not to deny the reality of sovereignty and kingship, but to affirm the universal sovereignty and kingship of all citizens. Similarly, if we wish to destroy the false priestly claim which vests the priesthood exclusively in a clerical or ecclesiastical caste, the way to do it is not for the layman to abandon his Christian dignity or abdicate his duty and privilege as a priest unto God, but to affirm it; to exercise his own holy function in the Church life; to claim that the priesthood belongs to every member of the Christian Church, and that the only difference between a clergyman and a layman is the fact that the clergyman has been chosen to lead the Church in public worship and to perform certain acts like those of Burial, Baptism, Marriage, and the Lord's Supper in the name of the Church fellowship. Every Christian layman, and let me be careful to add, every Christian laywoman, has as much right to baptize as I have. But no layman except myself has a right to baptize publicly in the Old Meeting Church and in the name of this congregation until he has received the authority of the democracy of the Church or its representatives to do so. Every Christian has in that sense even a right to declare absolution, that is, to pronounce that God the Father forgives every contrite and penitent heart its sins. Every mother has a perfect right and duty to tell her children that God is merciful and forgiving when the children are really grieved and sorry for faults. Every Christian has a right to bless the union of man and woman in wedlock, but, inasmuch as the State as well as the Church must officially fix the responsibility on the congregation, only a recognised minister called by the congregation to that office actually performs the religious ceremony. That is a matter of convenience and expediency, but the blessing of every good man avails in every department and function of life. Every Christian has as much right as I have to pronounce the words of consecration over the Bread and Wine and to conduct the Lord's Supper—but for the sake of order and decorum the minister chosen and authorised by the Church actually celebrates.

There is no more mystery about the priesthood of the minister than about the ministry of any layman—no more, but remember also, *no less*. *No less*, that is the important thing to remember, for to each attaches the mystery of being a child of God, a mediator of the divine life to his fellows, a channel of God's grace to everyone whom he helps and uplifts in heavenly living. The only additional authority of a minister is the authority conferred on him by being chosen and set apart for these things by the Church to serve the Church. He



has no magical or miraculously sacerdotal powers. He has precisely the same powers as any one out of this congregation would have if this morning you said, "We should like a change this morning; and we'll appoint our trusted friend, so-and-so, to conduct the service." Precisely the same powers, neither more nor less, except indeed such powers of superior gifts of grace or training which one or the other might or might not possess.

I hope I have made that clear once and for all—beyond misunderstanding or confusion. The layman is a priest as the minister is a priest, but the minister is appointed to lead the Church worship and represent some of the layman's powers. But now comes the central truth—the *universal priesthood of all believers*. I want you to fasten on that, and to think of that, and not to whittle it away or trifle with it and imagine that it means nothing. It is not a phrase to take the wind out of the sails of the sacerdotalist; it is not a dodge to circumvent the ecclesiastic. It is a profound and solemn reality. It must not be dissipated as though to make it universal were to make it nothing at all. What I am anxious about is not to make you realise I am a priest, but to make everyone in this congregation realise that he or she is a priest unto God. Would God that all the Lord's people were prophets and priests, that the Lord would put his spirit upon them. So many people to-day want to evade that responsibility. They evade the duties of Church life; they shrink from offering public prayer, they complain that the service is, as they say, a one man affair. They make their ministers exclusive priests by refusing to recognise that they themselves are priests. They want to escape the tremendous burden, which is also the high privilege of being, as Christians, as children of God, dedicated and consecrated to the Highest. But you can't evade it; it follows you because it is in you, written in your very being, stamped indelibly as a seal upon your heart, as a cross upon your forehead, saying, "You are God's, not your own; you are set forth and set apart as God's children to declare and to live God's will among your fellows, just as they are there to declare and to live God's will before you. You must every one of you strive to live the priestly life or be an infidel. There is no other life but a priestly life which a child of God can live.

For what is a priest but an organ of God, a herald of love, an ambassador of Christ, a mediator of the divine life to his fellows, a sacrificer who offers up daily upon the altar of his own heart himself as a living and reasonable sacrifice unto God, for the sake of mankind—one who conveys the grace of Heaven to others, not by magic, but by personality and character and conduct. Every one of you is a mediator of some influence, good or bad, to every one with whom you come into contact. If you are a bad man you are a priest of evil, mediating evil, an ambassador of darkness to your fellows, ministering a curse instead of a blessing. If you are a good man, you are so far a priest unto God, conveying a holy and a sacred influence to all you meet, passing virtue by every glance

of your eye and every touch of your hand, bestowing a true benediction by every act of helpfulness and love. That is what Christ did. He did not make the sacred things of life secular, he made the so-called secular things sacred. He shattered the proud exclusiveness of Jewish legalism. He made worship as broad and deep as life. He revealed the religion of the spirit and consecrated daily labour. He did not sink the priest into a layman; he raised the layman into a true priest unto God. He was himself a High Priest, who blessed and sanctified all he touched, so that henceforth there is nothing that fails of its religious meaning, and all life is sacramental and breathes of God.

He gave men a new sense of their own sanctity and divinity. He made them realise how they belonged, as dedicated spirits, to the Most High. As the Heavenly Father's children, they were chosen and made fit to minister in the holy of holies, and to gaze upon the very Shekinah of his glorious presence.

Would that we could realise this, not as a theory, but as an experienced fact—that the Holy Ghost breathes on you and inflames your heart; that God speaks to you inwardly, "Ye therefore shall be holy as I am holy"; that Christ declares, "Ye therefore shall be perfect as your Heavenly Father is perfect"; that He commissions you, "Go ye into all the world and preach the Gospel; preach it by word, by conduct, by character, by life, for I have loved you and loosed you from sin and made you to be kings and priests unto my God and Father."

And this priesthood of yours is not merely an individual and personal priesthood. There is such a thing as collective and corporate priesthood. Every divine fellowship is priestly, sacramental and mediatorial, through and through. This Church has priestly functions. It has to be a priest before Birmingham—a mediator and channel of the higher life to this seeking sinful city. It has to make the divine life operative in the heart of our public life. It has, up to the limit of its power, to make God real to the inhabitants. In so far as it is truly Christian it will do that. In so far as it is Christian it will manifest and exercise its priesthood before men. In so far as it is not of the spirit of Christ it will be none of His, and it will fail.

And how are we individually and collectively to become sufficient for these things? There is no way except the simple, direct, sincere way of living deeply and devotionally in God; the way of loving Christ with the heart's full passion and obeying him with the will's full strength. There is no way except the simple, direct and earnest way of being good and prayerful and holy; of opening our minds to the influence of saintly personalities and pious books and keeping our hearts tender to the consecrating touch of the Holy Spirit. There is no way except the simple, direct and plain way of leading godly, helpful lives, full of public spirit and zeal for the common good, vigilant to cleanse the civic and private life of rascality and abuse, keen to be fearlessly just and impartial

and honest, full of enthusiasm for the sanctity of our national life. There is no way except the simple, direct and homely way of being kindly and brotherly and sisterly in temper and in act, of ministering friendship and sweet affection and amiable goodwill to our associates and neighbours, of consciously remembering, moment by moment, that we, in our humble measure, stand for God before the people, and represent God to others, even as they do to us. In a word, God verily lives in us and through us, operates in our actions, passes through our hands to transubstantiate all we touch into His own divinity, so that what is matter becomes indeed the body of God, and the seat of His Real Presence. We cannot do this, we cannot live thus, except by waiting very humbly and constantly upon God. We must live in the priestly atmosphere of prayer and often retreat to the cloistered seclusion of communion and meditation, in order that we may pass forth again from contemplation into the life of self-denying activity. It is not a light or easy thing even to try to live up to the ideal to which we are all called, yet we must try and try always and courageously. There is one who has shown us the way. He was a layman, humble-born, a member of the working class, he hallowed all life; he made all things clean; he forgave sins; he called and consecrated apostles; he broke down all partition walls between the human and the divine; he gathered a new fellowship of souls from fisherfolk and peasants, as humble in origin as himself; he preached the kingdom of God and made it come with power in the hearts of men; he suffered for it, treachery and betrayal, the agony of the Passion, the dark hour of God-forsakenness, and shed his blood upon the Cross. And this layman Jesus has abolished the laity for ever and become the High Priest, the highest priest of all life; he has broken the seals of the book of life and laid it open to all who will read. Henceforth we are all in holy orders, in Apostolic succession, through Him, as we are all of his fellowship and members of his Holy Catholic Church. The sense of his own sacred presence has whispered over us all, "Receive ye the Holy Ghost." We on earth, with the spirits of the blessed, sing a new song, saying, "Worthy art thou to take the book and to open the seals thereof, for thou wast slain and didst purchase unto God with thy blood men of every tribe and tongue and people and nation, and madest them unto our God kings and priests, and they reign upon the earth."

In the list of birthday honours we notice among the new knights the names of Mr. Edgar Chatfield Clarke and of Mr. Robert Eyes Fox. Mr. Chatfield Clarke has devoted himself with great zeal and energy to public affairs in the Isle of Wight. He is also well known and highly respected in Unitarian circles as treasurer for many years of the Sustentation Fund. Mr. Fox, who is Town Clerk of Leeds, is the son of the Rev. George Fox, formerly minister of Park-lane, near Wigan, and brother of the Rev. A. W. Fox, of Todmorden.



## THE MYSTIC WAY.

IN these days when the rights of womanhood have become the storm centre of public life, there can be no more grateful task than to pass in review a woman's work in the field of religion. Miss Evelyn Underhill's name is well known to students and lovers of that aspect of the religious life which is known under the name of *mysticism*. One of her earlier works, entitled "Mysticism," gives an exhaustive psychological disquisition into the nature and development of the spiritual consciousness; her most recent book, "The Mystic Way," traces the various phases of that consciousness in the lives of the founder of the Christian church and his immediate disciples. What follows is in the main a brief summary of its line of thought.

In Jesus of Nazareth the mystical life was for the first time manifested in a full and perfect manner. He passed through all the stages of mystical experience—Conversion, Purgation, Illumination, the Dark Night of the Soul and the Unitive Life—thus opening up a path for those who came after. At his Baptism our Lord passed through the psychological crisis of mystical awakening or conversion. A new life flooded his soul and raised him to new levels. The only difference between this experience on his part and that of other mystics seems to have consisted in an entire absence of the "sense of sin." "His predominant conviction, expressed by the inward voice, is of identity with that which he sees: of a complete harmony, a Sonship, never to be lost or broken, which normal man can only win in a partial degree by long efforts towards readjustment." In the wilderness, "alone with the wild beasts," Jesus underwent the process of Purgation, from which he emerged in the full possession of that power by which he became a participator in the two worlds of Being and Becoming, of "Eternal Life in the midst of Time." In the "power of the Spirit" he now entered upon the Illuminated Life, which unfolded itself in him in the twofold aspect of intuitive contemplation and practical action. His preaching of the "Kingdom" was the preaching of the New Life; all his ethical teaching is concerned with this. The fifth, sixth and seventh chapters in Matthew set forth the ideal of the Christian saint, who is characterised by the virtues of humility, detachment, poverty, charity, purity and courage. The spiritual development of Jesus culminated in two incidents reflecting the impressions which his full-grown illuminated self made upon the

inner circle of his followers. The one is Peter's confession at Cæsarea Philippi; the other the record of the Transfiguration which, though poetic in form, is in substance true in as much as it marks "the full attainment by his human consciousness of the powers of the 'Illuminated Way.'"

The Mystic Way, however, is no steady upward progress. On the contrary, he who follows it, though he have reached the very heights of the Transcendental Life, having gained an apparently inalienable sense of the Divine Presence, must be prepared and willing to surrender it all in those bitter conflicts—the final struggle with self—which the Mystics have called the Dark Night of the Soul. Jesus having once realised the necessity of his sufferings, seems to have almost eagerly run to their encounter. Having set his face towards Jerusalem he deliberately warns the disciples of the fate which awaits him. Their want of comprehension must have clearly shown him that thenceforth he would have to walk in utter loneliness of spirit. Their indignation at the silent loving act of the woman who "anointed" him in the house of Simon the leper must have pained him deeply. The story of the Last Supper illustrates one of the final steps of that drama of self-donation, "the sacramental imparting" of new life which step by step led to the consummation on the cross. But the cry, "My God, my God! Why hast Thou forsaken me?" must be understood in relation to the whole of the psalm of which it forms the beginning, *i.e.*, not as the triumph of an overwhelming spiritual desolation, but as a prelude to the ultimate victory of spirit over matter, "the first phrase in the great song of the ascending soul." The last mystery of the Cross, the interior victory achieved there—in its fulness only known to himself—initiated him into the final phase of mystical experience, that of perfect union with the Divine, the Deified Life. The beautiful poems of the Resurrection bear unmistakable testimony to the transmissive power of this life; the spiritual energy springing up in the hearts of his followers was kindled by it. The new "Way" had now been opened for the rest of the race.

St. Paul is the first to follow it, or rather the first to have left us a distinct record of his adventures along that road. His "awakening" on the road to Damascus is succeeded by a long Purgative period, which began with the retreat in Arabia and included his first visit as a Christian to Jerusalem. This was followed by a twelve years' quiet, inconspicuous activity, which "transformed the arrogant and brilliant Pharisee into a person who had discovered that long-suffering and gentleness were amongst the primary fruits of the Spirit of God." His entrance upon the Illuminative way probably did not take place until his first missionary journey, when his great transcendental powers seem at last to have captured the sympathies of that inner circle of the elect who sent him forth, moved by the promptings of the Holy Spirit. His letters as well as the records in Acts give us valuable indications of his further spiritual development, which now appears to proceed at a rapid pace. A certain amount of psychic automatism

makes itself felt in "visions and revelations," ecstatic utterances and acts of healing. He becomes more and more governed by a power not his own. "I live, yet not I." "Though I preach the gospel, I have nothing to glory of, for necessity is laid upon me . . ." "By the grace of God I am what I am." The "thorn in the flesh" was probably not any specific disease, whether in the nature of epilepsy, malaria, or an eye-disease, but the general ill-health by which many Mystics have had to pay for over-taxing their physical organism. "Believe me, children," says Tauler, "he who knows much about these high matters would often have to keep to his bed; for his bodily frame could not support it." The epistles to the Galatians and the Corinthians in various passages begin to foreshadow the approaching break-up of the illuminative consciousness. The joyful realisation of the Divine Presence becomes broken by a sense of weariness, fear and weakness. He visited the Corinthians in "weakness and in fear and in much trembling." He writes to them five years later in "anguish of heart." His depression deepens to a crushing sense of sin and despair. The "Dark Night" threatens to engulf him at last when he gives vent to the pent-up bitterness of his soul in that classic passage in Romans: . . . "For I know that in me, that is, in my flesh, dwelleth no good thing . . . O wretched man that I am; who shall deliver me out of the body of this death?" That such longed-for deliverance came to him resolving the terrible discords of his soul into fresh joyous melodies, we know from the letters which he wrote during the latter part of his career: Philemon, Colossians, Ephesians and Philippians. During the next few years which followed the composition of Romans, he had had to pass through great outward trials such as his arrest at Jerusalem, his imprisonment at Cæsarea, and his journey to Rome. These, far from increasing his spiritual depression, seem to have established him in the natural and permanent possession of the mystic life. Humility, the hallmark of spiritual attainment, now takes the place of his earlier passionate desire for self-justification. It is coupled with a touching gaiety of heart, the natural product of the complete mergence of the human spirit with the Divine. We can only fully understand the significance and inner meaning of the Apostle's life and writings if we realise that for him, as for his Master, the saving gospel of the "Kingdom" did not consist in a body of doctrines or beliefs but in certain deep personal religious experiences.

The new way of life which attained its fullest fruition in Jesus Christ and was destined to transform the character and personality of Paul, found sublime expression in the soul of the Fourth Evangelist. To him Jesus of Nazareth was both the eternal principle of creative reason—the Logos of Jewish-Greek philosophy—and the embodiment of personal Divine love, which alone has the power of drawing the human up into the Divine. The whole poem of the fourth gospel (such is Miss Underhill's contention) is based on the inward experiences of one who relived the life of our Lord in the spirit. He



had indeed a first-hand knowledge of him as he had seen and heard him, with the eyes and ears of a soul which had succeeded in transcending the ordinary limitations of earth-born men. He unfolds the great drama of the soul's ascent through the several stages of the Mystic Way in the flowing rhythmic manner of the visionary, the artist-seer. The first twelve chapters of his book awaken us to a realisation of the opening splendour of the "Way." The process of Purgation is illuminated by one dramatic scene, the cleansing of the Temple typifying the preparations of the human spirit for the influx of the Transcendental life. The illuminated life is illustrated by a series of "symbol-miracles," which culminate in the raising of Lazarus, i.e., the passing of the human spirit from the darkness of the grave into the dazzling glory of the new life. Chapters xiii.-xviii. present the Unitive state of consciousness which can only be attained by him who does not shrink from the Dark Night of complete self-surrender. In the lovely closing scenes of the Resurrection, Jesus Christ, the Author and Accomplisher of our faith, the path-finder of the inner way, once more passes before our vision in the effulgent glory of the Deified life.

The Mystic Way of Life once kindled in the hearts of the followers of the Crucified, has been like an unquenchable torch which the centuries have handed on from generation to generation. From it "the God-intoxicated courage of the early Martyrs" has drawn its strength. The Fathers of the third and fourth centuries have based their philosophic contemplations upon it. Monasticism became inspired by it. The Sacraments of the Church developed so as to re-embodiment in a symbolic and artistic manner the main stages of the spirit's growth towards Transcendence. Thus eternal life has shone forth through the ages—and the true mystic knows now as ever that "the Tabernacle of God is with men."

The open-minded student of "The Mystic Way" cannot but be deeply moved by the spiritual power, the imaginative sympathy, the reverent handling of holy things which characterise the beautiful work of Miss Evelyn Underhill. We may not be able to follow her in every particular. At times it may seem to us that she presses her mystic formula beyond its legitimate limits. The experiences embodied in the Pauline letters do not always seem to fit into the almost mathematically progressive arrangement of her scheme. Her main thesis applied to the Fourth Gospel does not quite carry conviction. Yet her book on the whole is wonderfully suggestive. Our interest in the argument is sustained to the very end. We feel that we have unfolded before us the adventure of a brave and noble spirit towards a solution of the pressing problems of our religious life. Through the conflicting theories of professional theologians, through the rationalistic dogmatisings of those who would resolve religion into a system of ethics, we seem to catch glimpses of "worlds unrealised," and to hear harmonies of a music which like a fountain of living water is yet to spring up in our hearts.

GERTRUDE VON PETZOLD.

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### COMPULSORY MILITARY SERVICE IN NEW ZEALAND.

SIR,—In your issue of February 8, 1913, you give a condensed report of a speech by the Hon. James Allen on compulsory military service in New Zealand. Mr. Allen as our Minister for Defence certainly ought to be able to state the case correctly. If your report be accurate his statements are the antithesis of truth, and in any case remarkably misleading. In the interest of truth on this matter I crave space to give you facts, not as I have heard them from others, but as I know them by giving evidence at the police court, by constant attendance at defence prosecutions, and through my office as Chairman of Executive of the New Zealand Freedom League, which exists to repeal the compulsory clauses of the Act.

To begin with, I have no hesitation in labelling as untrue the statement of Mr. Allen that "if men have religious or conscientious objections they are not forced to serve, but they are obliged to render equivalent service, quite apart, if they choose, from anything connected with the idea of militarism." The best refutation of this will be to cite cases known to me directly.

Case 1.—S. D., Unitarian, convinced that bearing arms was contrary to his interpretation of Christianity. I gave evidence as to our undogmatic attitude as a church, our insistence that religion was for the individual an expression in action and conversation of his conscientious conviction. S. D. was convicted on the ground that he had no religious conviction since his church took no dogmatic attitude on the question.

Case 2.—J. H., Unitarian. Same plea as S. D. Fined five pounds. Further threats of prosecution compelled him to resign a very responsible position with good prospect of promotion. He has been compelled to leave New Zealand because of the Act.

Case 3.—Workman with wife suffering from nervous prostration and unfit to be left alone. Being without neighbours who could help, he applied for exemption from the evening drills. No reply given save the summons. Magistrate fined him £2, and remarked that "another's" illness was no excuse for failure to drill.

Case 4.—C. L., conscientious objector on the ground that his home responsibilities precluded him. His wife and children would have been in his case the real sufferers. Certified of defective eyesight by four doctors, including two in the forces. C. L. could not deliver exemption form to proper officer owing to the officer's absence from Auckland. Fined, and told that it was his duty to follow the officer up country to deliver the form in person. C. L. lost four days' work in futile hunting for the officer and in attendance at Court.

Case 5.—E. T. D., Roman Catholic, cadet, aged 15. Father, a conscientious objector of unimpeachable character, forbade his

son to attend drill. He tried to take the responsibility in court, was silenced, and told that the "Court could not recognise him in any way." Boy fined £2 and costs on first count, costs in all others, about nine counts in all.

Case 6.—Workman, conscientious objector on the ground that he believed racial ill-will would be the only outcome of armaments. Quietly remarked that he was prepared for imprisonment rather than surrender his conviction. He was fined £2 and costs.

I wish to make it clear that these cases have been merely in the ordinary routine of the last month, they are in no way exceptional. I could give, out of the last month's prosecutions alone, enough to fill one issue of THE INQUIRER, and in every case be sure that the mere "larrikin" was not included. Furthermore, I have never heard in Auckland any mention of alternative service away from military authorities, and I have heard all that has passed in the courts for weeks past. On the contrary, I do know that despite religious and conscientious objections civil disfranchisement for five years has been inflicted elsewhere in New Zealand, arrests have been made in Auckland, and the defaulter imprisoned without having been brought to trial at all. Military detention camps have been substituted for the civil gaol. Fines are now imposed, without reference to a magistrate, by the officers, and they have the power to garnishee a lad's wages on order from a magistrate if the fines are unpaid. In this case the magistrate requires no evidence save the officer's certificate of non-payment, before issuing the order.

Finally, and I wish you could put this in big black letter, the Minister for Education has directed that Free Places in secondary schools shall not be granted to boys who do not take military drill. These free places are won in examination held at the primary schools, so that boys of objecting parents may not obtain secondary education even when in all other matters they are highly proficient. This applies to technical education as well as the ordinary secondary course. Parents are thus for the sake of their children's future compelled to surrender their convictions. I am well acquainted with many who conform under stress but who will welcome some relief for tender consciences.

Your patience and space will be more limited than the demands of my subject. I am left deeply regretting that my letter is so inadequate for the needs of the case. It must suffice to say that I know the hatred of the Act to be growing by leaps and bounds. I know that not merely in Auckland but throughout New Zealand those who are directly affected by the Act are increasingly in opposition to the compulsion exercised. I know that Mr. James Allen will, when he returns to New Zealand, be met with a helping of "humble pie" that will ill accord with his flamboyant utterances at home. The compulsory clauses of the Defence Act will go in time, condemned by their own injustice and inadequacy.—Yours, &c.,

RICHARD J. HALL,  
Chairman of Executive,  
New Zealand Freedom League.  
62, Grafton-road, Auckland.



## WELSH DISESTABLISHMENT.

SIR,—I have just received my *INQUIRER* and read under your "Notes of the Week" that Mr. McKenna "stated quite plainly last week that the limits of compromise on the Welsh Church Bill have been reached"—a statement which, apparently, has your approval. Whilst recognising the moderation which has characterised your remarks on this question in general, I think it is high time that a protest should be entered against the assumption that their well-known devotion to the principle of religious equality must necessarily lead Unitarians to favour any such measure.

Whatever may be thought of the policy of Disestablishment—and I allow that there is much to be said for, as well as against it—I have no doubt that there are many Unitarians, who, like myself, view the Disendowment proposals of the Government with strong disapproval, and I think they should make their voices heard.

The Church of England is, I believe, the only religious body which is making any headway (numerically) in Wales at the present time, and it is strange to see a paper in which we so frequently read (both in its Editorial and Correspondence columns) expressions of regret and anxiety at the apparent weakening of the religious sentiment, advocating the transference of funds, admittedly well administered, from Religious to Secular purposes—especially as we Unitarians profess to have no jealousy, either of the Church or of other Nonconformist bodies, but rather to rejoice in good work by whomsoever it is accomplished.—Yours, &c.

H. WOOLCOTT THOMPSON.

Winscombe, June 1, 1913.

## A NEW AND BETTER ESSEX HALL.

SIR,—I have been much interested in Mr. Arnold Jones' appeal in your issue of May 31 for a new and better Essex Hall, and I quite sympathise with his aim. Our "traditions," as he says, are "great," and they deserve something better as their outward symbol than the building in Essex-street.

I have been given to understand, for instance, that our College at Oxford commands a respect from the thinking undergraduates of the University, who are seeking light and guidance, which the other theological colleges do not. Our College is given credit for being unbiassed, unprejudiced, and open ever to the *truest* and the *best*. This has been our spirit in the past, the atmosphere in which our forefathers lived, and with which they were satisfied. This will satisfy the inquiring minds of to-day also, provided the new element of what is *most beautiful* is combined with it, and for which our own people have been thirsting for a generation or more. At Oxford the three elements were combined at once. The coming generation will not be satisfied with less in other great centres, and especially in the Metropolis. Even the Quakers, who kept their "love of nice things in very close bounds," and forbade "all music and nearly all pictures," had to find expression for their love of the beautiful in some other way, and they did so "in

china and linen, and above all in flowers" ("Life of John Bright," by G. M. Trevelyan). Our craving for the *true* and the *good* has been great, but they become more gracious when we blend them with our love of the beautiful.

This may seem scarcely the time for making another big appeal to our people, when they have done such handsome things so recently for the Sustentation Fund. "Unitarians are a rich body," as Mr. Jones declares, but the large and generous givers are generally the same in every list, and we can scarcely expect them to respond to a second important appeal so soon. *Mais, le jour viendra*. The seed has been sown, and is being watered; the increase will come in due time.—Yours, &c.

E. D. PRIESTLEY EVANS.

Bury, June 3, 1913.

## BOOKS AND REVIEWS.

## THE DEVELOPMENT OF ORGANIC HARMONY.

Development and Purpose. By L. T. Hobhouse. London: Macmillan & Co. 10s. net.

"THE conception of the world-process as a development of organic harmony through the extension of control by Mind operating under mechanical conditions, which it comes by degrees to master," is the conclusion which Prof. L. T. Hobhouse arrives at by a lucid and powerful argument in the last and most interesting of his many valuable studies of evolution, *Development and Purpose*. The student of philosophy will follow with the greatest interest the development of Mr. Hobhouse's own thought in the introduction to the book. He was, he tells us, "at first opposed to anything like a theistic or teleological interpretation of reality as a whole as inconsistent with the mechanical causation which I took to be the ultimate category of science," but further thought led him to "the conclusion that the ideas of mechanical causation themselves imply in the end what might be called an organic conception of reality as a whole." But the organic seemed to be "as distinct from the purposive on the one hand as from the mechanical on the other," till at length he was driven to recognise that "there was an element of substantial truth in the reasoning of the Idealists," and that even from a purely empirical standpoint we must admit that there is "an element of purpose in the system of Reality." In order to arrive at a satisfactory conclusion, the results of an analysis of the postulates of thought must harmonise with and be supported by a comprehensive review of experience, and he contends that while "the analysis suggests the operation of a conditioned purpose," the "empirical account reveals the purpose in operation."

At the outset of his inquiry he finds that the biological interpretation is inadequate, since it either reduces Mind to mechanism, or regards it merely as an epi-phenomenon without any real function in the adjust-

ment of the organism to the environment. Arguing that Consciousness, Mind, and Body are all mere abstractions, he takes as the starting point of his argument the "psycho-physical structure which grows under conditions of heredity, and is modified in the individual by experience," reacting to "that part of the environment with which it comes in contact in such a way generally as to adapt the actions of the organism to the needs of race maintenance." This adaptation can only be effected in an uncertain and awkward manner by inherent structural activity, till Mind develops. Mind is the whole of psychical phenomena, consisting not only of the bright focus of consciousness, but shading off gradually into a background, progressively darker and ill defined, full of indistinct ideas, obscure sensations, and subconscious impulses. But Mind is that part of the psycho-physical organism which aids adaptation by the *correlation of experience*. Developing through sensorimotor action, instinct, habit, and skill, its first attempts at correlation are feeble, inarticulate, and mostly subconscious, but, as more and more of the psychic life come into the focus of consciousness an articulate experience arises; ideas are evolved, universal ideas arise and are correlated, till, at length, it becomes aware of the principles underlying its own activity, and proceeds to correlate them into an harmonious order. The first order which Mind constructs is that of "common sense," built up of such vague concepts as "round"—or "justice" in the mind of the Athenian citizen before the searching dialectic of Socrates had forced him to define it. This empirical order is dimly felt to be unsatisfactory in itself, and not the whole of Reality. It is, therefore, supplemented by the belief in a deeper and truer order—the supernatural. The attempt to bring these into harmony causes the development of a conceptual order. But when thought seems to end in discontinuity and bloodless abstractions, a reconstruction follows, and the results of thought are brought into relation with the vital experience from which they were abstracted. This intellectual development goes along with a corresponding development of the will, which issues in "the conception of a spiritual order not imposed on Humanity from without, but growing up within." Social development exhibits this ethical development on a larger scale, and thought advances "in the control of the conditions of life and in the conception of its own aim and end."

This history of the development of mind in living organisms inevitably raises wider questions as to the validity of thought and the nature of Reality as a whole. Is Reality knowable or essentially unknowable? Are its elements correlated in a harmony, or can they be harmonised? To these questions Mr. Hobhouse replies: Reality is not unknowable, but is gradually becoming known to a Mind, which itself is in process of evolution, and not yet perfectly rational. "The validity of thought is not that of achievement but of growth." There is a principle which underlies all reasoning and all practical organisation of life, the principle that "Reality is a single system of interconnected parts. . . . In cognition we have the impulse to discover this interconnection as a pervading unity.



In practice we have the impulse to create it in the shape of the unity of that Feeling in which generically all impulse rests." Thus Mind is that which produces a harmonious system in Reality as well as in itself. But this is denied by the mechanical theory which Mr. Hobhouse analyses and refutes in the chapter on Mechanism and Teleology, which is, perhaps, the most able and convincing piece of analysis in the book. Space is wanting to give the reader an idea of this brilliant discussion. Suffice it to say that "the full explanation of a piece of mechanism must include both the analysis of its own operation and a statement of the teleological system of which it forms a part." The teleological explanation of a piece of mechanism may lead us to an external agent, but if the system is enlarged, so as to include the agent, we reach the conception of an organism "in which the growth and action of the parts are mutually dependent, and the teleology is inherent." And ultimately all purposive systems are organic.

This leads to the conclusion that if the whole of Reality is fully intelligible it must be a purposive process, and therefore an organic—an harmonious, self-maintaining system. "If Reality as a whole is organic, its harmony is indestructible," but Mr. Hobhouse recoils from this conclusion, because, since in actual experience we find that discords exist, "such a harmony does not exist, and never has existed," and these discords result from the fact that the world is a mechanism, and not through and through organic. "Mind," he says, "is not the whole, for mechanism—the antithesis of purpose—runs through the structure of the whole, and in dependence on mechanism, discord, and evil. . . . Evil is the positive result of the clash of processes, and of purposive processes too, that are not organised." And so we are left with the conception of Reality as a great evolution, in which Mind is gradually organising things, and bringing them into an ever more perfect harmony. This unresolved dualism, with which Mr. Hobhouse ends his brilliant and instructive inquiry, almost seems to destroy the confidence he has in the power of Mind, and the validity of Reason. If Mind is an integral part of the Universe, and if its function is to correlate all its elements into a harmony, and if it has had an eternity in which to work, it is singularly ineffective if we are to judge it by the results known to us on this planet.

Is it not possible to conceive of the Universe as organising with organisms, and that "the clash of purposive processes" of smaller organisms may be a necessary factor in the harmony of larger, and so on, till at length we reach the Great All, which is a perfect harmony, a changeless and eternal harmony sustained by the ceaseless evolution and involution of its parts? To some such conception it would seem that the postulates of thought must bring us in the end, if, advancing from the scientific evolution of Mind, so ably expounded by Mr. Hobhouse, we are to attempt a philosophical synthesis, or rise to a faith which shall once more, like the faith of mediæval times, be in harmony with the knowledge of the age.

MAURICE ADAMS.

#### PUBLICATIONS RECEIVED.

MESSRS. HODDER & STOUGHTON:—The Secret City: J. J. Duke. 6s. My Father's Son: W. W. Penn. 6s. The Sin of Eve: May Eglinton. 6s.

MESSRS. G. G. HARRAP & Co.:—Studies in Foreign Education: Clouesley Brereton. 5s. net.

MESSRS. MACMILLAN & Co.:—Dante, Goethe's Faust, and other Lectures: H. B. Garrod. The Problem of Christianity: Josiah Royce, D.Sc. 2 vols. 15s. net.

MR. T. FISHER UNWIN:—Hampstead Heath, its Geology and Natural History. 10s. 6d. net. Within our Limits: Alice Gardner. 7s. 6d. net.

#### MISCELLANEOUS.

The Constructive Quarterly, Nineteenth Century.

### FOR THE CHILDREN.

#### THE "HUMAN RIGHTS MAN."

##### II.

PERHAPS the most important day in the life of Garrison, about whom I told you something last week, was that on which he started the *Liberator*, a paper that made both him and his cause famous, and brought down upon his head from time to time a storm of abuse which showed only too plainly that there were guilty consciences in the United States unable to deny the accusations brought against them by the editor. I have a book in which facsimiles of the earliest headings of the *Liberator* are given, and very quaint they appear at this time of day, with their tiny pictures of slave-owners in silk hats and frock coats buying coloured people at the public auction, while in the distance a poor slave is seen tied to the whipping-post where he is being mercilessly flogged. The heading was changed several times, and with the fourth alteration the figure of Christ was introduced holding the cross, with these words written in a circle round him, "I come to break the bonds of the oppressor." And always under the title ran the motto "Our country is the world, our countrymen are all mankind."

The early days of the *Liberator* were days of great hardship for Garrison and his fellow publisher, Isaac Knapp. Both of them declared that they would print it as long as they were able to subsist on bread and water, and as a matter of fact for a year and a half they lived on such food as could be obtained at a baker's shop opposite their little office and a tiny fruit store in the basement of their building. Garrison slept in the office, with a book for a pillow, and not only worked for fourteen hours a day but often wrote far into the night. He had one great friend, an affectionate cat, which used to sit on his writing table and rub her head against his while he was "spinning editorial yarn."

Not very long after this it was decided to form a society for the overthrow of slavery, and the New England Anti-Slavery Society was started. It met for

the first time in the schoolroom of what was then the African Baptist Church in Boston on a dark and stormy evening. There was not much in their surroundings or their prospects to make the little band of men thus gathered together very blithe and hopeful, but they were too much in earnest to think about that, and, as their leader said, "We have met to-night in this obscure school-house; our numbers are few and our influence is limited; but, mark my prediction, Faneuil Hall shall ere long echo with the principles we have set forth. We shall shake the nation by their mighty power." This prophecy was literally fulfilled, and now people who visit Boston go to see old Faneuil Hall, and gaze silently at the walls which resounded to the most passionate eloquence in the stirring days of the Anti-Slavery agitation.

There was some difference of opinion between the members of the new society—there always was when Garrison started anything, because he believed in following the teaching of Christ to the letter, and, as I have said before, everybody did not think that was necessary or possible. It was just the same when he came to take up the great question of peace: people agreed with his ideas, but the old instinct of self-defence was so strong even in those who admired him most that some of them were a long time before they could consent to give up all claim to privileges which are held by force of arms, and very many, of course, never did so. But there was no resisting his burning enthusiasm and his splendid courage. The Southern planters actually offered \$1,000 for his arrest and conviction, so greatly did they fear and hate him; there were threats of assassination, and actual violence had already been done to a Quaker schoolmistress, Prudence Crandall, because she took coloured girls as pupils. What seemed even worse, many people who professed to be wholeheartedly in favour of emancipation for the negroes tried to hinder Garrison's work and prejudice others against his character because they feared that he would upset everything by trying to get all he wanted at once, instead of moving so slowly that nobody would regard his opposition as dangerous. But nothing stopped Garrison—not even the anger of the mob on a certain occasion which I am going to tell you about.

There was in Boston a band of clever and courageous women who were deeply in earnest about this question of slavery, and it is most inspiring to read about all the brave things they did and what they endured for the sake of their coloured brothers and sisters. In 1832 the Boston Female Anti-Slavery Society, to give it its rather awkward title, was started by these women. Three years later the famous English Abolitionist, George Thompson, then in America, was invited to speak at its annual meeting, but such a terrible outcry had been made about him by those who defended slavery, and hated the interference of this "foreign scoundrel," as they called him, that it was thought best for him to keep out of the city. Lloyd Garrison was asked instead, and the meeting began in the Anti-Slavery rooms. A howling mob had assembled outside the building anxious to get hold of Thompson, and even when they were told by the Mayor



that he was nowhere in the neighbourhood they refused to disperse, but forced their way up the stairs and battered at the door. Garrison, for the sake of the others, and fearing that his presence would inflame the mob, retired into the printing room, where he sat calmly writing an account of the proceedings. The brave ladies went on with their meeting, Mrs. Mary S. Parker reading a chapter out of the Bible, and afterwards praying in a sweet, clear voice which the roughs outside could not fail to hear for God's help in this time of trial, and His forgiveness for their enemies. Presently the lower panel of the door of the room where Garrison sat was broken in, and two or three constables now came to tell the ladies that they must leave the building, as it was impossible to guarantee their safety any longer. Quietly and calmly they did so, "each with a coloured friend, thus giving what protection a white skin could ensure a dark one."

The crowd now shouted for Garrison, and a fellow Abolitionist who was with him declared that he intended to defend himself and his friend at all costs. But Garrison put his hand on his shoulder and remonstrated with him. "This is the trial of our faith and the test of our endurance," he said. "I will die sooner than raise my hand against any man, even in self-defence, and let none of my friends resort to violence for my protection. If my life be taken, the cause of emancipation will not suffer." He now tried to escape from the building, but was discovered by the crowd, whose first impulse was to throw him out of the window. Some one said, "Don't let us kill him outright," and he was therefore allowed to descend by means of a ladder. Then an extraordinary thing happened—two powerful men whom he did not know seized him by the arms and dragged him to the Mayor's office, thus saving his life. He arrived with his clothes literally torn from his back, and the Mayor judged it best to commit him to prison as a disturber of the peace to appease the mob, so with very great difficulty he was conveyed in a carriage to the gaol, the rioters clinging to the wheels, seizing the horses, and trying to drag Garrison out. It was for all the world like a scene from the French Revolution. The next day Garrison left the city.

This was not the only incident of the kind that happened during the Anti-Slavery campaign, but I have not space to tell you anything more now about the "Human Rights Man." It is enough to say that to the end of his life in 1879, in spite of increasing worries, the hatred of the slave-owners and constant ill-health, Garrison never gave up his brave efforts to free his country from the stain of slavery (which he actually saw abolished before he died), and the world in general from the love of violence which brings about wars, revolutions, crime, and misery without end. The whole story of the Anti-Slavery movement is full of interest, and there were many others besides Lloyd Garrison whose record deserves to be known and imitated by us all. I hope you will be sufficiently interested to wish to find out something about them for yourselves.

L. G. A.

## MEETINGS AND GENERAL NEWS.

### MR. TAGORE ON "THE PROBLEM OF EVIL."

MR. TAGORE gave his third lecture at the Caxton Hall on Monday night, when he took for his subject "The Problem of Evil," and showed how that problem is to be approached from the point of view of the larger consciousness of which he has spoken on previous occasions. The question why is there evil in existence is the same, he said, as why is there imperfection; or in other words, why is there creation at all? We must take it for granted that it could not be otherwise; creation must be imperfect and gradual, and it is futile to ask the question why we are. The real question is, is this imperfection the final truth? Is evil permanent? The river has its banks, but are they the final facts about the river? Do not these obstructions themselves give its waters an onward motion? The boundaries of life are fixed in like manner, but its movement is onward towards perfection. The wonder is, not that there should be imperfection and strain and failure, but that there should be law and order, goodness and love, and the perception of the eternal. The idea of God that man has ever felt in the depth of his soul is the wonder of wonders.

Just as one who has an ear for music realises the harmony of a song while he is only listening to a succession of notes, man is finding out that what is limited is not imprisoned within its limits, but is ever progressing. Imperfection is not the negation of goodness, but completeness manifested in parts, infinity revealed within bounds. Pain, which is the feeling connected with finiteness, is not a fixture in our life. It is not an end in itself as joy is, and to meet it is to know that it cannot be a permanent end of our creation. The development of science has been gained at the cost of innumerable mistakes, yet no one believes that science is the most perfect system of disseminating mistakes. Error by its very nature cannot be constant or fit in with truth. It must quit its lodging as soon as it fails to pay its debt to the full. Its essence is impermanence, and every moment it is being corrected by the totality of things and is changing its existence. If we could realise at once all the deaths and failures in the world, the revelation would appal us; but evil is always moving, so that it does not effectually clog the current of our life, and air and water and earth remain sweet and clean for the use of mankind.

Those who by their profession or for other reasons are chiefly concerned with any particular aspect of life are apt to lay special stress upon everything bearing upon that aspect, and thus to lose the sense of its relative importance in the world. When science collects facts, for instance, to illustrate the struggle for existence that goes on in the kingdom of life, it creates a picture in our minds of nature red in tooth and claw, and gives a fixity to forms which are in themselves evanescent. By

representing statically what is in motion things assume a weight in our minds which they have not in reality, and there must be a process of adjustment like that which enables us to bear the weight of air on our bodies which would otherwise crush us. If we had a flashlight turned upon the fact of death alone, the world would seem like a huge charnel-house, but it is significant that the thought of death has the least hold upon us just because it is the most negative thing in life, as love is the most positive. We do not dwell on the fact that we shut our eyes every second. It is the opening of the eyes that counts, and so life as a whole never takes death seriously. It laughs and dances and loves in its face, and only when we detach one individual fact of death do we realise its blankness and terror. The truth is that death is not the ultimate reality. It looks black as the sky looks blue, but it does not blacken man's existence, just as the sky does not leave its stain upon the wings of birds.

We meet with suffering and failure every day in some form or other, as a child learning to walk is constantly falling, and if we narrowed our observation to a limited space of time the failures would seem to loom very large. But the child, in spite of its repeated tumbles, has an impetus of joy within it which makes light of these, and leads it to exult over every successful attempt to balance itself. So it is with us. We are only imperfect in knowledge, power, and application of will, but if these only revealed our weakness to us we should die of depression. Our individual failures and miseries certainly loom large in our minds, but life instinctively takes a wider view. We have within us a hope that always walks in front of our present narrow experience. It will never accept any of our disabilities as a permanent fact, it sets no limit to our scope, it dares to assert that man is one with the All, and its wildest dreams are realised every day. The idea of truth is not in the limited present nor in our immediate sensations, but in the consciousness of the whole which gives us a taste of what we should have in what we already possess. Consciously or unconsciously, we have in our life this feeling of truth which is ever more than its appearance, for our life is facing the infinite, it is on the move, and for this reason our aspirations are infinitely more than our achievements. Evil cannot altogether stop the course of life on the highway and rob it of its possessions, for it has to pass on, it has to grow into good, it cannot stand at a fixed point and remain at war with all. If it stopped anywhere it would sink deep into the marrow of existence.

We do not really believe in evil, just as we do not believe that the strings of a violin were made to create only exquisite discords, though for every one who can play the violin there are thousands who cannot. Of course, there have been people who asserted that existence was an absolute evil, but man has never taken them seriously, for pessimism is a mere pose, either intellectual or sentimental. Our life is optimistic, it wants to go on. Pessimism is a form of mental dipsomania, and those who suffer from it



drink the strong drink of denunciation and crave ever and ever a deeper draught. Existence itself is here to prove that it cannot be all evil. An imperfection which is not all imperfection, but which has perfection for its ideal, must go through perpetual forms of realisation. Thus it is the function of our intellect to realise truth through untruth, and we have to gain perfection by continually overcoming evil either outside ourselves or within. Our moral life, like our physical life, has material to burn up and transmute into other forms of energy, and the process is always going on. We have felt it and know it, and we have gained a faith which nothing can shake that the direction of humanity is from evil to good. Love and goodness are the positive elements in human nature, and in every clime and country man turns to them as to his highest ideal.

The question will be asked, what is goodness—what does our moral life mean? My answer is, that when a man begins to have an extended vision beyond himself, and realises that he is much more than he appears at present, he develops the consciousness of his moral nature. That which he has yet to become, the state not yet experienced, appears more real than what he is at the moment, and his perspective of life changes. Then comes the conflict between the lesser man and the greater man, our wishes and our wills, the craving for things that belong to the senses and the purposes which are in the heart. Then we begin to distinguish between what we immediately desire and what is desirable for the greater self; we are ready to sacrifice the present realisation for that of the future. In this we become great, for we realise truth. Even the selfish one has to recognise these facts and curb his desires in order to gain his ends; in other words, he is forced to become moral. This moral sense not only gives man the power to see that the self has a continuity in time, but it enables him to see that he is not restricted to himself. As he has a feeling for this future self which is outside his present consciousness, so he has a feeling for his greater self which is outside the limits of his personality. There is no man who has never realised this, never sacrificed himself at some time in his life for another, or in order to give pleasure to one he loves. Even the most ill-disposed consciousness has to recognise that man is not a detached being, but part of a greater whole, when it seeks the power to do evil, for it cannot neglect truth and yet be strong. Selfishness has to be unselfish to some extent. A band of robbers must be moral in order to be robbers. They may plunder the whole world, but they may not rob each other. And very often it is our moral strength which gives us effective power to do evil, to exploit others and deprive them of their just rights.

The life of a man can be immoral, but that only means that it should be moral. Not to see is to be blind, but to see wrongly is to see only in an imperfect manner. The human consciousness realises that there is some purpose in life. A selfish man willingly undergoes trouble and suffering for the sake of what he desires, and endures hardship and privation with-

out a murmur simply because he knows that pain and trouble looked at from a limited space of time are the reverse when seen from a greater extent of time. To one who lives for an idea, the good of his country or the happiness of humanity, pain is even less important. To live the life of goodness is to live the life of all. Pleasure is for one's own self, but goodness is for the happiness of mankind, and both pleasure and pain lose their absolute power over us when we reach the standpoint of goodness, as martyrs have proved in history, and as we prove every day in our little martyrdoms. On the plane of selfishness both have their full weight, but on the moral plane they are so much lighter that a man who has reached it seems to us almost superhuman in the patience with which he faces the greatest hardships. Goodness is the realisation of our part in the infinite, and when we attain to that universal life which is the moral life we are free from pain and pleasure; we become full of the joy which springs from measureless love, and reach the heavenly Kingdom of Christ.

When Buddha meditated upon the way to release mankind from the grip of misery he realised that when man attains the higher life by merging the limited in the universal self he becomes happy, and not till then. A student of mine once complained, after being out in a storm, that all the time it was raging he was conscious of feeling that this great confusion of nature behaved to him as if he were no more than a mere handful of dust. I said, if ever our individuality could make nature swerve from her path, then it would be the individual who would suffer most. But he persisted in pointing out that we could not ignore the "I am," that the "I" in us seeks for a relation which is individual to it. I replied that the relation of our "I" is with something that is not "I," and we must have a medium which is common to both and be absolutely certain that it is the same to the "I" as the "Not-I." Our "I" loses the meaning of its function if it can only see itself. The more vigorous our individuality, the more does it widen towards the universal which it is impelled by its nature to seek, acknowledging one law that works through all life. The unyielding things of reality often cross our will and cause us pain, just as the firmness of the earth hurts the child when it falls; but it is learning to walk nevertheless, and it is the same firmness of the earth which hurts him that makes it possible for him to walk at all. We have therefore to work with the universal purpose, and know that it is for our highest good to do this, and the knowledge of the law is one of the channels of our relationship with things outside us which through it become our own. If man were made to live in a world where his personal self were the only factor to be taken into account, that world would be a veritable prison, for his joy consists entirely in his growing greater, and recognising that he is part of a vast whole. As long as we do violence to this truth we suffer grief and pain.

Once we expected that the laws of nature would be held in abeyance for our own special purposes. Now we know

better, and we have become strong in the knowledge that the laws of nature cannot be set aside. But the power which they manifest is one with our own power. It will thwart us when we are small and rebellious, but it will help us when we are in unison with all. Just as throughout our bodily organisation there is a principle by which we can call the entire body our own, there is throughout the universe that principle of uninterrupted life by virtue of which we can call the universe our own. It is only the want of the necessary adjustment of our individual self to the universal self that causes disease and poverty and wrong to exist, but man is realising this, and is on his way to conquer all that is evil. Lacking this adjustment our successes are our greatest failures, and the very fulfilment of our desires leaves us poorer. We want to enjoy privileges which others cannot share with us, though everything that is special to the individual must keep us in a state of warfare with the universal. We have to barricade our lives so that we may not lose our possessions, and the result is that even our homes are not homes to us, and we say we are not happy. But the universe is waiting to make us happy, if we were but ready to accept what it offers. In order to be powerful we have to submit to the universal purposes; so in order to be happy we have to submit our individual will to the sovereignty of the universal Will, and feel in truth that it is our own will. The most important lesson that man can learn is, not that there is pain in the world, but that it depends upon him to turn it into good, to transmute it into joy. That lesson has not been lost altogether, and there is no man who would willingly be deprived of his capacity to suffer, for that is his right as a man. His freedom is never in being saved trouble, but in taking it for his own good and making it an element in his own joy. We are not beggars; suffering is the coin that must be paid for everything that is valuable in life and love and perfection. Pain is indeed the vestal consecrated to the service of the immortal, and when she takes her place before the altar of the infinite she casts off her dark veil and presents herself to the worshipper as the revelation of an eternal joy.

#### THE NATIONAL PEACE COUNCIL. COMPULSORY MILITARY SERVICE.

THE National Peace Council, representing an alliance of thirty-five organisations interested in the direct promotion of international understanding and concord, has followed with grave concern the efforts made to fasten upon this country some form of compulsory military service. It strongly opposes all such efforts and for the following reasons:—

(1) Compulsion applied to personal service in the "fighting forces," with all that such service involves, is a direct violation of freedom of conscience and has never been imposed without resort to oppressive penal legislation.

(2) The increase in the forces of this country which the establishment of a large compulsory army would imply, would



undoubtedly lead to an increase of armaments by other powers, and would add to the rivalry now existing in respect to naval armaments with a corresponding result—a vast increase of expenditure with no increase in relative strength.

(3) The competition in military armament which would ensue would lead ultimately to the imposition of a system such as obtains in other European countries, and would withdraw the youth of the land into the Army system at a time when their whole energies should be devoted to the trade or profession they have embraced.

(4) The wide extension of the Army cannot but extend the power and influence of the spirit of militarism, and that in an age when every rational and economic factor indicates the advance of a humaner, more intelligent and more pacific organisation of international life.

On these grounds the Peace Council earnestly calls for the strongest opposition to the efforts of those who would place Great Britain in the fetters of a military system from which every liberal element of Europe is struggling to be free.

### THE WESTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

THE Western Union of Unitarian and Free Christian Churches held its annual assembly in Gloucester on Thursday in Barton-street Chapel. The delegates, with visitors and friends, numbered just over 100, the local delegates being the Rev. Rudolf Davis and Mr. Walter Horsley, Gloucester; the Rev. J. H. Smith, Miss Mills, and Mr. G. H. Lane, Cheltenham; the Rev. Henry Austin, Mr. F. Bennett, and Miss Sylvia Austin, Cirencester. The proceedings opened with a service in Barton-street Chapel at 12.15, when the sermon was preached by the Rev. Henry Gow, of Hampstead. Lunch was afterwards taken at the New Inn Hotel under the presidency of Mr. J. H. Croxford.

After the loyal toast the chairman proposed the health and welfare of the Western Union, and on behalf of the Gloucester Church and Reception Committee extended a very hearty welcome to the delegates and visitors.

The Rev. A. N. Blatchford, of Bristol, responded. Mr. C. W. Washbourne proposed a toast to the day's preacher, the Rev. Henry Gow, who suitably responded, and the Rev. R. H. U. Bloor proposed "Civil and religious liberty all the world over," to which Mr. W. Harvey Blake replied.

On the proposition of Mr. E. J. Blake (Crewkerne), seconded by Mr. J. Underhill (Bristol), the thanks of the assembly were accorded the officers, committee, and auditors for the past year, and the appointments were made for the ensuing year, the President being Mr. C. Harold Goodland, Taunton. Regret was expressed at the retirement from the Committee of Mr. H. Lupton, of Torquay, and Mr. W. H. Blake and the Rev. C. E. Pike were welcomed as new members.

The newly-appointed President briefly returned thanks.

Other resolutions followed, proposed by

the Rev. J. H. Smith (Cheltenham) and the Rev. Rudolf Davis respectively, relating to the constitution of the Advisory Committee and an alteration in the rules.

The business meeting was afterwards held at the chapel, the President for the closing year, the Rev. Henry Austin, of Cirencester, being in the chair. The Rev. Rudolf Davis announced that among the apologies for inability to attend was one from Mr. M. P. Price, chairman of the Gloucester Congregation.

The Committee's report was presented by the Rev. Rudolf Davis, and Mr. J. Kenrick Champion presented the treasurer's statement, both of which were adopted on the motion of the chairman, seconded by Mr. P. J. Worsley. The former recorded the completion, in December, of a new church and hall at Torquay, for which £3,200 had been raised, and announced the opening of a new church and school at Cullompton on June 19, £1,100 having been raised for these premises. At the end of the year all the churches in the province had settled ministers, except Frenchay and Trowbridge. The report on the work of the lay preachers stated that they had conducted 73 services in 12 churches, 19 more services than in 1911, and that there was an increasing number of members of various congregations who were willing to conduct services in their own neighbourhood. The Sunday-school report showed the same number of schools, but a tendency, in common with schools of other denominations, for the number of scholars to decrease. The total number of scholars was 1,461, or 76 less than in 1911, and of teachers 212, an increase of 12, and the highest total for ten years. An attempt had been made to form some of the schools into groups for teachers' conferences, and meetings had been held at Taunton and Bristol.

The treasurer's report stated that there had been 293 subscribers in 1912, an increase of 60 during the last 10 years, the amount contributed last year being £103. The special appeal made to cover the decreased income referred to in the report, and for other matters, had resulted in the collection of £65, a sum sufficient to enable them to carry out all they had in mind.

Other resolutions were passed, including one of thanks to the Rev. Henry Austin for his services to the Western Union during his year of office as President, and short addresses were given by the Rev. J. M. Lloyd Thomas, representative of the National Conference, and the Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association. Reference was made to Mr. and Mrs. Austin's celebration of their golden wedding on the previous Monday, and cordial congratulations were offered.

A public meeting took place in the evening, when the retiring President (the Rev. Henry Austin), who was in the chair, was supported by officers and members of the Committee, and there was a good congregation.

The President proposed that the thanks of the Assembly be given to the Rev. Henry Gow for his services as the preacher for the day, and in doing so, said he had great faith in the cause of Unitarianism in Gloucester, where it had so many staunch supporters.

Mr. C. Harold Goodland, the President for the ensuing year, seconded, and the motion was heartily carried.

The Rev. Henry Gow, in acknowledging, said while he intensely disliked sensationalism, he thought they as Unitarians were so afraid of all that was blatant, noisy, and insincere, that one of their dangers was that they might be too silent and reticent. They wanted to have a sense of the drama and tragedy of life, and bring their religion to bear upon it. The real problem which faced them to-day was how to create a desire for public worship. To solve it they wanted the best ministers and loyal and faithful congregations. Popular preachers did not do much to solve the problem, because people went to church to hear them and not in consequence of their sense of the natural need for public worship.

The Rev. W. Copeland Bowie proposed: "That this meeting commemorates with gratitude the one hundredth anniversary of the passing of the Trinity Act, by which Unitarians were relieved from liability to severe and ruinous penalties, and their civil and religious rights as citizens were recognised by law; it rejoices in further advance in subsequent years towards freedom and equality in matters of religious belief, and looks forward with hope to the time when no British citizen shall be penalised in any way on account of his religious opinions." He said in seeking liberty of thought and expression the great men whose achievements they were commemorating did not seek for themselves a liberty they would deny to others. They invariably stood for the freedom of the human mind to think and express its own thoughts unhampered by law or creed; a spirit of large comprehension, and a knowledge that when the human mind itself was left free they could trust that, with God's help and inspiration, it would travel in the way that made for human progress and for the enlightenment of the human race. There were still some dreadful statutes about blasphemy which trod severely upon the working classes simply because they were more crude in their expression than their better educated brothers.

The Rev. A. N. Blatchford, in seconding, reminded his hearers that as recently as 1842 George Jacob Holyoake was committed to six months' imprisonment at Gloucester Assizes for the utterance of his honest opinions.

The Rev. J. M. Lloyd Thomas supported, and said the fight to-day was not so much in the sphere of religion as in politics and social reform. There had been a tendency to prevent discussion in Hyde Park, not because it was illegal, but because the opinions expressed were unacceptable to the mob. It was at times of public excitement that they must remember the rights of free discussion. There was an indication to-day of a preference for resort to legal suppression rather than free discussion to deal with inconvenient opinions.

The resolution was carried unanimously. A vote of thanks to the minister and congregation of Barton-street Chapel for their welcome and hospitality was passed with much cordiality at the close of the proceedings.



## THE OPIUM TRAFFIC.

IN the course of an interview with a representative of the *Manchester Guardian* this week, the Bishop of Western China, who is now in London, made some interesting statements in regard to the opium traffic. He believes that the Chinese people really desire to stamp out the evils of opium, which they regard as a national calamity, and that if they had not developed a strong feeling of conscience about it mere Government action would not have been taken up as the Edict of 1906 was taken up by the people. This Edict ordered the limitation of opium cultivation, control in the traffic of buying and selling opium, the closing of opium dens, and the registration of persons known to be opium smokers. "When the Revolution came," said Bishop Cassells, "there was a period of anarchy. Many officials of the old régime were killed, and others fled, and many farmers took the opportunity to grow opium. But I believe that has entirely ceased again now—certainly as far as concerns Szechuan—though in the north-west province of Kansuh I believe there is a good deal. The way in which cultivation has ceased is a very marvellous thing, when you take into consideration the fact that it was achieved by edicts and not by inducements. The Government gave the farmers no compensation whatever, and, of course, the suppression meant considerable dislocation of labour. It threw the coolies out of employment; it affected the merchants, the divan keepers, and the officials. It is often said that China moves as a mass, and I think this is an example of it."

## THE INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS.

THE programme of the sixth International Congress of Religious Liberals to be held in Paris, on July 16-22, is as follows:—

### WEDNESDAY, JULY 16.

8 p.m.—Reception of Delegates and Visitors. Brief Reports: Recent Signs of Religious Progress in various Religious Communities.

### THURSDAY, JULY 17.

10 to 12.—"Contributions of France to Religious Freedom."  
4 to 6.—Papers by Rev. S. A. Eliot, Rev. J. E. Roberty, Rev. John Vienot.  
8.30 to 10.—Prof. E. Boutroux, Prof. G. Bonet-Maury, Prof. A. Vales, Prof. H. Bois, M. Gaston Riou, M. A. Bertrand, Prof. C. Bornhausen.  
2.30 to 5.—Meeting of International Union of Liberal Christian Women. Organised by Mrs. Herbert-Smith, Miss Marquand, Miss Brooke Herford.

### FRIDAY, JULY 18.

9 to 10.30.—Presidential Address: Professor E. Boutroux. International Secretary's Report: Dr. C. W. Wendte.  
10.30 to 12.—"Religion and Modern Philosophy." Papers by Professors Henri Bergson, Rudolf Eucken, and Sir Henry Jones.  
4 to 6.30.—"Present Day Religious Questions." Addresses by Prof. R.

Otto, Prof. T. Reinach, Mr. Rabin-dranath Tagore, Count Goblet d'Alviella, Mr. B. D. Jayatilikan.

8 to 10.30.—"Social Ideals of Free Christians." Addresses by Revs. S. K. Bakker, Prof. O. Baumgarten, Rev. E. Gounelli, Prof. L. Ragaz, Rev. T. Rhondda Williams.

### SATURDAY, JULY 19.

9 to 12.—"The Basis of Morals." Papers by Dr. Paul Jaeger, Prof. Ehrhardt, Dr. G. R. Dodson, Rev. C. F. Dole, Mr. Harrold Johnson, Dr. W. Tudor Jones.

4 to 6.30.—"The Organisation and Defence of Religious Liberty." Addresses by Dr. Lee McCollester, Dr. Lhotzky, Prof. J. Schnitzer, Rev. W. Sullivan, Rev. E. Giran, Dr. Ada Weinel.

8 to 10.30.—"Relations and Duties of Religious Liberals." Addresses by Dr. J. Estlin Carpenter, Rev. W. Monod, Mr. Paul Hyacinthe Loyson, Sant Alta Singh.

### SUNDAY JULY 20.

10.15 to 12.—International Religious Service at the Oratoire du Louvre. Devotional Service in French by the Ministers of the Church. Preachers Rev. André Bertrand, Rev. Gottfried Traub, Rev. F. A. Bisbee.

8.30 to 10.—"International Friendship and World Peace." Addresses by Rev. Charles Wagner, Mr. Edwin D. Mead, Mr. F. Maddison, Prof. Starr Jordan, Prof. L. Schücking, Prof. E. Montet, Prof. G. Boros.

### MONDAY, JULY 21.

Morning.—Excursion to Chantilly arranged by the Local Committee in Paris.

Evening.—Banquet: Short Addresses and Music during the evening.

### TUESDAY, JULY 22.

Sight-Seeing in Paris.

### WEDNESDAY, JULY 23.

Return to London at 8.25 a.m. or 10.20 a.m. according to Ticket.

All particulars can be obtained from the Rev. W. Copeland Bowie, Essex Hall, Essex-street, Strand, London, W.C., to whom those wishing to attend the Congress should apply without delay.

IN connection with the Chadwick Trust, three lantern lectures on Nature and Nurture in Mental Development:—(a) Structure and development of the brain; (b) Inborn potentialities of the brain of the child; (c) Influence of education and nutrition—will be given by Dr. F. W. Mott, F.R.S., in the lecture room of the Royal Society of Arts, John-street, Adelphi, on Fridays, June 6, 13 and 20, at 5 p.m. Sir James Crichton-Browne, M.D., F.R.S., F.R.C.P. (Chadwick Trustee) will preside on the 6th, Mr. Henry C. Stephens, L.S. (Chadwick Trustee) on the 13th, and Sir William J. Collins, M.D., M.S., B.Sc., F.R.C.S. (Chairman of the Chadwick Trust), on the 20th. Admission free. Information concerning future Chadwick lectures may be obtained of the secretary, Mrs. Aubrey Richardson, at the offices of the Trust, 8, Dartmouth-street, Westminster.

## THE SOCIAL MOVEMENT.

### THE STATUS OF THE DOMESTIC SERVANT.

The *Manchester Guardian* has recently published some results of an investigation undertaken by the Women's Industrial Council into the conditions of domestic service. As the supply of domestic servants is usually far below the demand, even when unemployment is at its worst, one is driven to inquire why women and girls in so many cases appear to shun this kind of occupation, and prefer to seek places in factories or workshops. A questionnaire of twenty-four heads, including the following—(1) "Would you advise any young friend to go into service, and if not why not?" and (2) "What do you think could be done to make domestic service a more desirable occupation?"—was sent to all parts of the United Kingdom, and to every grade of domestic service. The result, so far as replies have been already tabulated, merely proves statistically what must long have been obvious to thoughtful people, that, from the point of view of domestic servants, their occupation is hedged round about with all manner of undesirable conditions. Other kinds of manual labour have improved in wages and in status, but domestic servants, through lack of an organisation to advocate their claims, have not, relatively speaking, participated in the general social amelioration.

### OUTSTANDING GRIEVANCES.

We are constantly being told that we are a liberty-loving nation, and it is not to be wondered at that domestic servants who have only one evening a week off, would prefer, like the rest of us, their own rooms, however poor, and at least a portion of every day when they would not be expected to dance attendance on someone. It can hardly be said that domestic servants, in many cases known to all of us, are free men and free women. Moreover, if their religious instincts are not altogether extinguished, they have not a great opportunity of satisfying them so far as Sunday is concerned. The Sabbath which the wise early Hebrews devised as a day of rest and cheerfulness for the labouring classes has become, in a professedly Christian country, the busiest day of the domestic servant's week. Then, again, the questionnaire elicited the practically unanimous opinion that "domestic service is the most despised form of employment," and that the servant-employing class are grossly lacking in consideration for their employees. It may perhaps be the case that domestic service, under living-in conditions at least, will die out as a form of employment. And it would probably be a wholesale spiritual discipline for most of those who keep these too often despised ministers to their comfort if they had to perform some of the duties for themselves which are now done for them. Besides, such is the progress of invention in both gas and electricity, that household work will one day be done by pressing a few buttons. Lastly, though



experiments in that direction have not been very successful up to the present, we shall eventually have co-operative cooking, and, therefore, less expense and a greater variety of menu. And no one can say how many souls of men and women have been imperilled by the worries of cooking under average conditions.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Cirencester.**—On Monday, May 26, the Rev. Henry Austin and Mrs. Austin celebrated their golden wedding at Cleeve House, Stratton. The Rev. J. Worsley Austin and Mrs. Austin (Birmingham), Dr. Norman Austin (Birmingham), Mr. and Mrs. Anderson, son-in-law and daughter (Bridgwater), Miss Julia Austin (Pewsey), and Miss Sylvia Austin (Dulverton) were present, and Mr. and Mrs. Austin received many congratulatory letters and telegrams.

**Hindley.**—The opening ceremony of the extensions of the Sunday schools was performed on Saturday last by Mr. George H. Leigh, J.P., of Monton, president of the British and Foreign Unitarian Association. Mr. Peter Gorton, of Park-lane, presided, and speeches were given by the Rev. J. J. Wright, Chowbent; the Rev. H. Fisher Short, of Park-lane; Mr. J. Wigley, Manchester, president of the Lancashire and Cheshire Provincial Assembly; and the Rev. W. T. Bushrod, of Chorley, president of the Bolton and District Sunday School Union. The total cost of the buildings and furnishings is £2,000.

**London: Acton.**—A bazaar was held on May 29 and 30 by the members of the Creffield-road congregation at Lindsey Hall, Notting Hill Gate, which was very kindly placed at their disposal by the trustees. The bazaar was opened on the first day by Mrs. Wallace Bruce, the chair being taken by Mr. J. F. L. Brunner, M.P. A vote of thanks was proposed by the Rev. A. C. Holden and seconded by Mr. A. Barnes. On Friday the opener was Mrs. Blake Odgers, and the chairman Mr. C. F. Pearson, who were both thanked by Mr. J. A. Barnes and Mr. D. B. Sceats. The amount cleared is about £160, which is to be applied to the repayment of the loan on the site. Ample material remains for a sale of work to be held locally in the autumn to further the same object.

**Nantwich.**—The Rev. W. A. Weatherall, who has ministered in Nantwich for five years, preached his farewell sermon at the Unitarian Chapel on Sunday, May 25; and on Thursday, May 22, at the annual meeting Mr. and Mrs. Weatherall were the recipients of gifts from the members of the congregation. Mr. D. W. Ross, M.A., who made the presentation, spoke of the many-sided activities of Mr. Weatherall, and referred to his departure for Cork as a great loss to the chapel, to the town, and to the Unitarian communities of Cheshire. Mrs. E. Heywood and Mr. T. Flynn, secretary, also spoke in terms of appreciation, and referred to the improvements in the chapel building which Mr. Weatherall had carried through. Mr. Weatherall suitably responded for Mrs. Weatherall and himself. Amongst those present were the Rev. W. Griffiths, of Congleton; and the Rev. G. Pegler, B.A., and Mrs. Pegler, of Crewe.

**Newbury.**—On Friday, May 30, the death occurred of the Rev. Charles Matthews, aged ninety years. He was born on January 27, 1823, in the village of Gillingham, Dorset. He was trained in the doctrines of Methodism, and became a preacher when about 25. He first had charge of a City Mission in London, and his audiences consisted largely of Great Northern railwaymen. Later on he became greatly troubled about questions of theology, and decided to sever his connection with the Methodist body. For seven years he was without a pulpit, and earned his living by literary work, preaching as opportunity offered. In 1858 he was invited to the church at Sunderland, and ministered there for over two years; then, returning to his native Dorset, he took charge of the congregations of Yeovil and Crewkerne until 1865. Leaving Yeovil, he settled at Newbury, where he ministered for 30 years, retiring in 1895. He was a member of the Newbury Literary Society at that time in existence, was a keen debater, and also took great interest in the affairs of the town. He was twice married, and his second wife and two children survive him. He was buried at Newbury on Wednesday, the Rev. R. Newell conducting the burial service in the Waterside Chapel previous to interment in the cemetery.

The funeral of Mr. George Wright took place on Saturday, May 24, when there was a large gathering of relatives and friends. A service was held on the terrace in front of the house in Enborne-road, conducted by the Rev. R. Newell, the Rev. F. W. Clarke also taking part. At the close of the service the remains were borne to the Old Cemetery for interment. The Liberal Club was represented by Mr. Ald. Rankin, J.P., C.C., and Mr. Slight; the P.S.A. Brotherhood by the Rev. F. W. Clarke, Mr. Dowling, and others; the Committee of the Presbyterian Chapel by Dr. Hickman and Mr. Stillman, and others; and there was a large following of personal friends and acquaintances of the deceased. Memorial services were also held at the Presbyterian Chapel on Sunday, conducted by the minister, the Rev. R. Newell. Mr. Wright had been connected with the chapel for 46 years, and had performed the duties of chapel-keeper for 37 years. His pleasant face and cheery voice will be sadly missed. By his earnest interest in the cause of religion, his care and thought for others, his kindness of heart and deep affection, he had endeared himself to many hearts.

**Norwich: Presentation.**—The Rev. Mortimer Rowe concluded his ministry at the Octagon Chapel on the last Sunday in May. At the close of the evening service the congregation adjourned to the Martineau Memorial Hall for a brief presentation ceremony. Mr. W. H. Scott presided, and appropriately voiced the general feeling of regret combined with the heartiest of good wishes. The secretary (Mr. A. M. Stevens) also added a few words of sincere appreciation, and the chairman then asked Mr. Rowe to accept a cheque from the congregation as a token of their esteem, and also a portfolio of reproductions of Turner's pictures. The latter contained a presentation plate illuminated by Mr. G. A. King. Mr. Rowe, in responding, dwelt upon the happiness he and Mrs. Rowe had enjoyed during his first ministerial charge, and assured the congregation that he had sought a change of pulpit from the conviction that he could thereby best serve the interests of the churches and attain the maximum of usefulness. The ladies of the Sewing Circle had previously presented Mrs. Rowe with a hand-bag containing a purse of gold.

**Nottingham: Appointment.**—The Rev. J. C. Ballantyne has received and accepted a hearty invitation to become the minister of the High Pavement Chapel.

**Preston.**—The ministry of the Rev. Mortimer Rowe at Preston Chapel was inaugurated on

Thursday evening, May 29, by an induction service and welcome meeting. The service, which was preceded by tea in the old school-room, was conducted by the Rev. J. H. Weatherall, M.A., of Bolton, and the Rev. R. N. Cross, M.A., of Southport. At the public meeting held afterwards Councillor T. Parkinson presided, and speeches of welcome were made by the Revs. W. T. Bushrod, Chorley; J. H. Weatherall, M.A., Dr. S. A. Mellor, of Warrington; Mr. G. Wilmer, Sunday-school superintendent; and Mrs. Dewhurst, on behalf of the Ladies' Committee. Mr. Rowe acknowledged the welcome, and outlined briefly his expectations and hopes for a successful ministry. In addition, there were present at the meeting the Revs. Bodell Smith and H. Short, of Blackpool; the Rev. Fred Hall, and Mr. G. W. Pemberton, of Blackburn. Several letters of apology for absence were read from ministers of other denominations in the town, many expressing good wishes both to church and minister. Councillor J. J. Rawsthorne moved a cordial vote of thanks to all who had taken part in the meetings. The attendance was good, and an encouraging feature was the number of old members who had managed to be present, many of whom have been members of the church for over forty years.

**Stockport.**—As the result of a vestry class for young people, which has been held weekly with an average attendance of 29, a service of dedication and welcome was held at the Unitarian Church on Sunday, June 1, when, in the presence of a large congregation, 40 young people were received and welcomed into the membership of the church. The devotional part of the service was conducted by the Rev. H. E. Perry, and the address was delivered by the Rev. A. R. Andreae, M.A., of Southampton. At the conclusion of the address the Rev. H. E. Perry, as minister, gave a cordial welcome to the young people into the ranks of church membership. The service was followed by the Communion Service, conducted by the Rev. A. R. Andreae, assisted by the Rev. H. E. Perry, in which 86 persons, including the new members, took part.

**The London Guilds' Union.**—The annual meeting of the London Guilds' Union was held on Saturday, May 31, at Mansford-street Church, the Rev. J. Arthur Pearson presiding. Proceedings were opened by a short devotional service, after which reports were presented from Blackfriars, Highgate, Hackney, Mansford-street, and Stratford Guilds. The reports, which were adopted, record much helpful and encouraging work of a religious, social, and educational character. A discussion followed in regard to the future policy of the Union. The President outlined various schemes for common effort, and it was unanimously decided to render as much financial help as possible to the Southend Holiday Home. The Rev. Gordon Cooper, B.A., Mr. W. M. Long, Mr. W. T. Colyer, Miss A. Withall, B.A., and Mr. E. Spillman contributed to the discussion.

## NOTES AND JOTTINGS.

### LORD AVEBURY AND THE SELBORNE SOCIETY.

Mr. Dudley Buxton, chairman of the council of the Selborne Society, writes to the press expressing the warm appreciation which the late Lord Avebury's active interest in the Society's work called forth from its members. "A good many years ago," he says, "when that society was without a president, I called upon Sir



John Lubbock, as Lord Avebury was at that time, and suggested to him that he was in fact the ideal president for such a society. Smilingly he deprecated my statement, but when I pointed out to him that the objects of the Selborne Society were:—(1) To promote the study of natural history; (2) to preserve from needless destruction such wild animals and plants as are harmless, beautiful, or rare; (3) to discourage the wearing as ornaments of skins and furs of such animals as are in danger of extermination and of the skins and plumage of such birds as are not domesticated; (4) to protect places and objects of natural beauty or antiquarian interest from ill-treatment or destruction; he was bound to admit, and did so readily, that all of these objects were very near to his heart and were in fact seldom out of his mind.

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"LORD AVEBURY served the Selborne Society as its president for many years and held that position at the time of his death. He was never contented to pose as a mere nominal head, but took at all times a keen interest in our work and threw himself with the utmost keenness into the society's endeavours to promote legislative protection alike for beasts, birds, and plants, without, alas! being able to get the Bills he promoted added to the Statute-book. None of those who attended our *conversazioni* when Lord Avebury presided—and he seldom missed doing so—will forget his delightful addresses or the genial suavity with which he met and conversed with his fellow Selbornians. He often assured me how much he believed in the Selborne Society and how earnestly he hoped that that society would in time be a force in the land, making for the spread of knowledge of nature's wondrous workings and of reverence for whatever is at once beautiful and ancient."

#### MR. ABANINDRA NATH TAGORE.

Among those who have just been honoured with the C.I.E. by the King is Babu Abanindra Nath Tagore, a relative of Mr. Rabindra Nath Tagore, who is at present drawing large audiences to his lectures at the Caxton Hall. Mr. Abanindra Nath Tagore is the officiating principal of the Government School of Art, Calcutta, and has been described as the most original and imaginative of living Indian painters, and the fountain-head of the new influence that has been for several years past vitalising contemporary art throughout India.

#### SECOND GUILDHALL SCHOOL CONFERENCE.

The programme of the Second Guildhall School Conference on June 30 and July 1 will cover a wide field. The opening session will be devoted to a discussion of papers, which will be printed and circulated in advance, on the working of the English and Scottish Acts governing the provision of meals for necessitous school children. At the second, the educational aspect of the problem, the meals of country school children and the relation of school and home will be considered. The morning of July 1 will be taken up with a discussion of the teaching in public ele-

mentary schools of personal hygiene, food values, catering and cookery; while the concluding session will be devoted to the consideration of diet, cookery and hygiene in day and residential institutions for children and adolescents, both public and philanthropic, including open air and special schools, reformatories, industrial schools and Poor Law institutions. Among the organisations represented on the Committee are the National Union of Teachers, London Teachers' Association, Infirmary Medical Superintendents' Association, Teachers' Guild of Great Britain and Ireland, National Federation of Women Teachers, Association of Teachers of Domestic Subjects, British Medical Association, National Federation of Class Teachers and British Dental Association. Full particulars will be sent to anyone forwarding a stamped addressed envelope to the secretary, National Food Reform Association, 178, St. Stephen's House, Westminster.

#### CULLOMPTON NEW CHAPEL.

OPENING SERVICES ON JUNE 19, 1913,  
at 3.30 and 7 p.m.

Preachers:—REVS. DR. J. E. CARPENTER  
and A. N. BLATCHFORD, B.A.

The following Ministers will also take part:—  
REVS. R. H. U. Bloor, B.A., R. Davis, B.A.,  
A. E. O'Connor, B.D., and J. Worthington, B.A.

Generous collections asked for. Tea, in the  
Parish Rooms, at 5.15 p.m., at a charge of 6d.  
each person.

#### National Conference.

APPEAL FOR £50,000  
— FOR —  
SUSTENTATION FUND.

##### SEVENTH LIST.

	£	s.	d.
Mr. Lindsay Cropper, Bolton ..	20	0	0
Rev. H. D. Roberts, Liverpool ..	10	10	0
The Misses Badland, Kidderminster ..	10	0	0
Mr. E. W. H. Blake, Portsmouth ..	10	0	0
Mr. Robert Greenhalgh, Chowbent ..	10	0	0
Mr. Rich. E. Seyd, Llimpsfield ..	10	0	0
Mrs. Adlington, Mansfield ..	5	0	0
Mr. Joseph W. Barlow, Chowbent ..	5	0	0
Mrs. J. P. Brunner, Liverpool ..	5	0	0
Mr. H. G. Chancellor, M.P., London ..	5	0	0
Miss L. M. Eveleigh, Newport, I.W. ..	5	0	0
Prof. J. H. Poynting, Birmingham ..	5	0	0
Mr. Frank G. Thomas, Bristol ..	5	0	0
Anonymous, Bristol ..	4	4	0
Mr. Richard Greenhalgh, Chowbent ..	3	3	0
Mr. G. Parkinson, Ipswich ..	3	3	0
Mr. Gundry Stephens, Bristol ..	3	3	0
Miss F. M. Minns, Newport, I.W. ..	2	10	0
Mrs. H. Shepard, Newport, I.W. ..	2	10	0
S. F. ..	2	2	0
Dr. Wm. Nuttall, Little Lever ..	2	2	0
Mr. James Thompson, Newcastle ..	2	2	0
Prof. F. E. Weiss, Manchester ..	2	2	0
Miss Hervey, Petersfield ..	2	0	0
Mr. Basil Thomas, Bristol ..	2	0	0
Smaller sums and collections to be announced later ..	26	16	1

##### New Annual Subscription.

Mrs. Kirkham, Bolton ..	1	0	0
Total donations promised ..	£41,315	2	6
Total new and increased annual subscriptions ..	£100	16	0

Cheques should be crossed, made payable and forwarded to the Treasurer, Mr. F. W. MONKS, Stonecroft, Warrington.

All other communications should be addressed to the Secretary, the Rev. JAMES HARWOOD, B.A., 60, Howitt-road, Hampstead, London, N.W.

#### FREE CHRISTIAN CHURCH, MEXBOROUGH.

THIS vigorous and promising church was formed as a result of the resignation by the Rev. Thomas Anderson of the pastorate of the local Congregational Church, after a ministry there of 14 years, in consequence of a complaint made by the Senior Deacon that he was exploiting the Church for Unitarianism. Resolved to be free from the fetters imposed by a close trust, he resigned, though supported by the majority of the Church. A large section of the members withdrew, and along with a number of Unitarians formed themselves, in February last, into a Free Christian Church, which was heartily welcomed into the newly formed Sheffield District Association of Unitarian and Free Christian Churches. With the financial support of the British and Foreign Unitarian Association, Mr. Anderson was appointed District Minister, special charge of the churches at Mexborough, Bolton-on-Dearne (founded by Mr. Anderson in 1910) and Barnsley.

The Mexborough Church has a membership of 145, a congregation of 150 persons, a Sunday School of over 200 scholars, and an Adult Class of 70. It meets in a hall, the lease of which expires on October 1, 1913.

An admirable freehold site in a growing neighbourhood, with frontages to two good roads, has been secured at a cost of £350, and building contracts have been signed for a suitable building at a cost of £1,660 10s. The total cost, with land, will be £2,200.

The congregation, mainly of the working class, is raising £200 from its own members towards the cost, besides providing £130 per annum for maintenance of the Church.

An earnest appeal is made to all sympathisers to help the Church, so promisingly begun, to obtain a home adequate for its necessary work. The Unitarian Association and Sheffield District Association cordially commend this appeal.

	£	s.	d.
Donations and promises as already advertised ..	709	1	6
Mr. E. M. Gibbs, Sheffield (further donation) ..	20	0	0
Miss M. A. Robinson, Sheffield (further donation) ..	25	0	0
Mr. C. Smithson, Worksop (fur- ther donation) ..	8	8	0
Mr. F. Atkin, Sheffield ..	20	0	0
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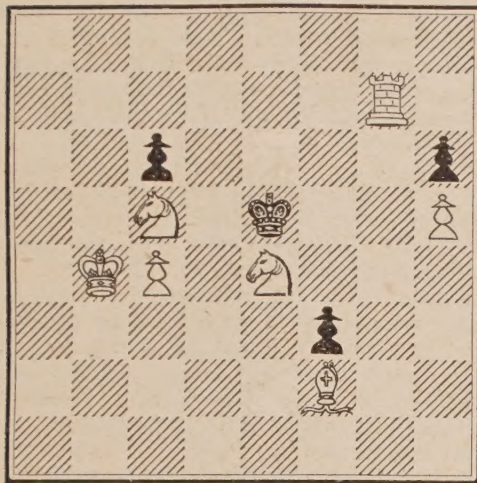
JUNE 7, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

## PROBLEM No. 9.

By THOMAS BULMAN.  
(Specially contributed.)

BLACK. (4 men.)



WHITE. (7 men.)

White to play and mate in two moves.

## SOLUTION TO No. 7.

1. Q. B8 (key-move).

Correctly solved by Max Fisher, S. Greenhalgh, E. Wright, B. V. (also No. 6), H. G., W. E. Arkell, T. Bulman, J. Wrigley, R. E. Shawcross, A. Mielziner, F. H. B., the Rev. B. C. Constable, P. Grimshaw, A. H. Ireland, G. Hare-Patterson, E. Hammond.

## TO CORRESPONDENTS.

B. V.—In No. 7, kindly note that when 1. . . . Kt x B, dis. ch, the mate is 2. R. KKt6. The White B at B sq defends QB4, and without this B the K would escape thither.

MAX FISHER.—Thanks for your kind letter.

Some correspondents, who are beginners as far as problems are concerned, will be interested in the following elementary technical points and customs amongst problemists:—Isolated moves of Black are noted with dots, thus, 1. . . . Kt. B6, to distinguish from White moves, thus, 1. Kt. B6. A problem is said to be "cooked" when the solver can show that another move (or moves) suffice to solve the problem. Thus in No. 8, supposing Black had no defence to 1. Kt x P, the problem would be "cooked" and, in fact, would cease to be a problem; the composer would deserve unfavourable criticism for an oversight. As a fact, however, if 1. Kt x P, the defence is 1. . . . P. Q4, and there is no mate. In a two-mover, when White has made his first move, and Black replies by a given move, if White can mate in more than one way, a "dual" arises. Duals are considered blemishes of varying degree according to circumstances. Thus in No. 8, White plays 1. Kt. K3. If, now, 1. . . . Q. B6, White can proceed by either 2. B x Q or K. B2 dis. mate. This was referred to last week. I consider, however, that there is sufficient interest in the problem to excuse the dual, which seems to defy removal. A "try" is an initial move which nearly succeeds. In No. 8, for instance, 1. K. B sq is a good "try," defeated only by 1. . . . Q. Q4. So also are 1. R. Kt8 and 1. Kt x P good "tries." In each case Black has only one adequate defence.

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